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Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

The New Year.

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New wine in the chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of his countenance, full and unpriced—
All this be the joy of thy new year in Christ!

—F. R. Havergal.

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Luther League Review

Volume XXVIII and XXIX, 1915-1916

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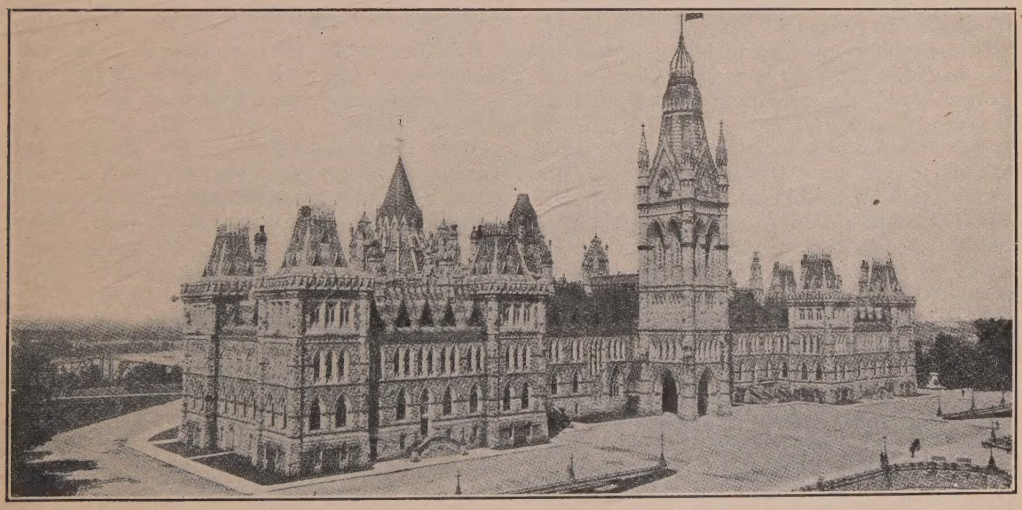
Of the Church - By the Church - For the Church

Luther League Review

The Evolution of Canadian Government and Its Workings

BY J. W. REDDICK.

WHEN, in the year 1000, according to the Sagas of the Northmen, Leif Ericson, with his hardy crew of thirty-five, landed from his "dragon" ships upon the coast of Labrador and afterward upon that of what is now known as Nova Scotia, he little dreamed that the unpromising looking land upon which he rested from the weary task of wrestling with the might of the great Atlantic would in about 900 years be a part of a vigorous young nation, taking her part in the councils of the world. In 1492 Columbus landed at San Salvador. He did not sail as far north as Canada. Then John Cabot and his son Sebastian made several voyages under instructions from Henry VII of England. They landed on the eastern coast of Canada. Although unsuccessful in finding the coveted "Northwest passage" to India, they opened an almost inexhaustible new deep-sea fishing ground, which is still one of the greatest in the world. Portugal, too, was represented in these early discoveries by a man called Cortereal, who in 1500 visited the eastern coast. Other stout-hearted adventurers followed. It was left for a bold French sailor, Jacques Cartier, to penetrate toward the heart of the new country and to attempt to found settlements there. The country called Canada or New France was owned by France, since the French Government had commissioned Cartier to seize it in their name.



DOMINION PARLIAMENT BUILDING, OTTAWA.

For a long time we see no traces of government except by French military commanders, until in 1627 the company of One Hundred Associates was given the entire

control of the young colony. This, however, was very unsatisfactory. In 1647 the First Canadian council was formed, consisting of the Governor-General, the Superior of the Jesuits, and the Governor of Montreal. A change was made in 1663 when "Royal Government" was introduced and a triumvirate, consisting of a Council of Three—Governor, Intendant and Bishop—were given sole charge of State, Finances and Church. Feudalism was introduced, the King of France granting large tracts of land to Seigniors, who rented small areas thereof to the peasants, called "habitants." After a prolonged struggle Canada was ceded to Great Britain by the Treaty of Paris in 1763.

The Government was military until in 1774 Canada got her first Parliament by virtue of the Quebec Act, which provided for a Governor and an appointed legislative council. This sufficed until 1791. Then the cry for representative government became so great that the Imperial Parliament passed the Constitutional Act, which divided the old Province of Quebec into Upper and Lower Canada. This act gave to each a Governor, an Executive Council, a Legislative Council, and a Legislative Assembly, the latter being elected by the people. The Maritime Provinces, Nova Scotia, New Brunswick and Prince Edward Island, already had representative government. Troubles soon followed in the wake of this reform since the Executive Councils were not responsible to the people. In 1841 the Act of Union was passed. This united the two Canadas and gave them equal representation in a common Legislative Assembly, with an appointed Legislative Council of twenty members. The Executive Council was made responsible to the people. The Maritime Provinces soon won their battle, and were given responsible government. Canada was now composed of a number of separate and scattered provinces. On July 1, 1867, the British North America Act was passed after long and bitter debates. It gave Canada a Federal Government, joining up all the provinces into one great nation and at the same time allowing each one its particular form of local government. This is the present system of government in Canada, which now consists of nine great provinces, stretching from the Atlantic to the Pacific.

Having now carried the indulgent reader to a point from whence we can observe in perspective and I hope with some intelligence the steps leading up to the present form of government in Canada, let us get before us the main provisions of the British North America Act, so that we may understand from it the status and workings of the Canadian Parliament.

At the apex of Canada's constitutional system stands His Majesty, the King. Executive government and authority of and over Canada is vested in the King, his heirs or survivors. He is Commander-in-Chief of all forces. Since he cannot be here to govern, provision is made for a Governor-General to represent him. He is aided by the Privy Council also.

Legislature is one Parliament, consisting of King, an Upper House (Senate), and a House of Commons. There must be a session of Parliament every year. The Senate is composed of seventy-two members, called Senators, appointed by the Governor-General and to hold office during good behavior. At present there are ninety-six. The House of Commons is called together from time to time by the Governor-General. It is elected by the people. A Senator cannot be elected or sit in Commons. Twenty members including the Speaker (chairman) constitute a quorum. This house is elected for five years, unless dissolved sooner by the Governor-General.

Starting with 1871 a census must be taken every ten years. Representation is to be readjusted by Parliament according to these rules.

Thus the representation for Quebec is fixed at sixty-five members; and each of the other Provinces have members in the same proportion to population as Quebec. The Governor-General, in the King's name, may give assent to or reject bills whether Federal or Provincial. According to the Provincial Constitution there is an executive and also a judicature department.

A Lieutenant-Governor is appointed by the Governor-General for five years. The various Provinces have Executive Councils, Legislative Councils and Legislative Assemblies, as they may choose. Ontario has only the Executive Council and Assembly. Quebec has all three. All Provincial acts and bills must have assent of the Governor-General. This is practically the royal assent. The Governor-General appoints judges of Superior, District and County Courts, except those of the Probate Courts in Nova Scotia or New Brunswick. Admiralty Courts and Courts of General Appeal may be appointed by Dominion (Federal) Parliament.

The famous Sections 91 and 92 of the British North American Act give in no uncertain way a statement of the subjects over which the Federal and Provincial Parlia-

mentary bodies shall have control. To Federal control is relegated all matters of a general nature pertaining to the peace and order of the country. Provision is also made that the Federal authorities shall have power over anything not mentioned in the Provincial list of subjects. To the Provinces is given power to legislate over and have control of everything of a purely local or private nature in the province. Canada's share in her own foreign affairs is outlined in Section 132, which says: "The Parliament or Government of Canada shall have all powers necessary and proper for performing the obligations of Canada or any Province thereof, as part of the British Empire, toward foreign countries, arising under treaties between the Empire and such other foreign countries."

Magnificent work was done by the Fathers of Confederation. They were big men, with a big task. They acquitted themselves in a big way. Difficulties, at first apparently insurmountable, gradually melted before the fervent heat of their ardor. Their triumph came on July 1, 1867, when the Dominion of Canada was born. Her birthday has been observed as a national holiday ever since. The word "Dominion" has a sacred origin, as it was taken from the Seventy-second Psalm by one of the members of Parliament and submitted to the House as a name for the new commonwealth.

In the United States Constitution the whole executive power is given to the President, and his Cabinet officers are not permitted to have seat or speech in either branch of Legislature. Congress has no "residuary" power such as Canada's Parliament has, viz., power to deal with subjects not mentioned in the Constitution and still not of Provincial or State local interest.

The United States Federal authorities have only specified powers—the remaining subjects are dealt with by the individual States. In Canada's system the reverse is the case.

Mr. A. H. F. Lefroy says: "Canada has led the way in embodying the free principles of British government in a federal system. Nearly fifty years of experience have proved her Constitution an abounding success. Federation is in the air today, and the success of Canada's Constitution may make it worthy of study far beyond the boundaries of this Dominion."

—

The Ten Cent Store Man

By Emma Gerberding Lippard.

As Rhoda hurried through the early rush toward her day's work, the air seemed sharper than ever before. And as the door opened admitting her to the warm, overladen atmosphere within, it seemed to her that nowhere in the great, crowded city was the Spirit of Christmas more lacking than in the ten cent store.

The garish decorations and flashy colors, the shoddy merchandise piled high on the counters and the showily dressed girls behind them, all seemed distinctly to contradict the mottoes which adorned the walls. "Peace on Earth, Good Will to Men" she read above her as she hastily hung up her wraps and smoothed her hair. She was five minutes late and she knew it, and it added to her already ruffled temper.

"Merry Christmas and Happy New Year," confronted her from the counter opposite, as she began hurriedly to arrange the cheap books which rose before her in careless piles.

This was Rhoda's second week as head clerk at the book counter. She had come in only for the holidays, her object being "to make Christmas money." And though she considered herself too well bred to say it in words, she nevertheless felt herself far superior to the girls about her, who had no other occupation all year round. Of course she never meant to show how she felt toward them. She smiled with a forced sweetness on each one as they said "Good morning," and wondered why they were all so surly toward her. But she put it all down to lack of manners. Being a great favorite in school, she naturally expected to be so wherever she went.

But although she was unconscious of the fact, there was no girl in the store who did not know and resent the patronizing attitude she maintained toward them; and she would have been vastly surprised could she have heard some of their remarks about her.

"Stuck up's late again," whispered the girl at the lace counter to the button clerk.

"Ugh, what's she care? She's too good to raise her drooping head's early as the likes of us, Kiddo," was the rather tired response.

"Say, the Candy Kid's haughtier than ever this morning. D'you see the smile she give me? Most burned through to my liver, it was so high-above," said the girl at the piano to the one sorting music at her side.

"Some swell, ain't she?" returned the busy sorter. "Yes'm. Books first aisle to the left, 'm."

As Rhoda saw her first customer she put on, all unconsciously, her most patronizing air. She had never tried to define the feeling of scorn she felt for those who bought their holiday gifts in a store like this. She herself was not above availing herself of her salesman's discount and carrying home now and then some little trinket to swell the pile that was already peeping out of her deepest dresser drawer. To be sure, each one was elaborately disguised in dainty paper and ribbon till no trace of its ten cent source remained. But then, the paper, ribbon, and pretty greeting cards all come from the same source.

In spite of all this, when a tired faced mother dragging several children in her train loitered through the toy department, with wistful eyes and finally stopped before her counter asking to be shown a "Mother Goose," Rhoda invariably assumed the air of a queen bestowing gifts. And it was always with a discouraged sense of her poverty and lack, in this season of generous opulence, that the customer turned away and went on.

The first customer this morning, however, was of quite a different stamp. Rhoda glanced at the elegant furs and stately figure with an appraising eye, and when her eyes met the grave, sweet ones looking into hers, she smiled into them before she knew it. Surely she had seen that face before? Oh, yes; it was at the close of school. Could she be the new principal's wife? She had spoken a few words to the girls at the closing exercises. This certainly looked very much like her.

"You have toy-books for little children, haven't you?" the clear voice asked. Rhoda sometimes confused faces, but she prided herself on the fact that she never forgot a voice. And she had surely heard this one before.

"I'm afraid we have nothing you would want," she said hastily; "we carry nothing over ten cents.

"Oh, but I always buy some here, for my little tots. They are so bright colored and pretty," the customer replied. "I'm never disappointed when I come here."

"We have only these showy ones," said Rhoda, deprecatingly.

"Just the kind to delight a baby," the sweet voice returned. "Show me all you have of cloth, please."

Rhoda threw out the little three-page booklets with a gesture that was almost scornful, and was surprised at the odd expression in the eyes that met hers as she looked up. But the lady said nothing.

"Has you eny t'ing fer a little feller ten year old?" asked a quavery voice, as an odd foreign-looking man edged up close to Rhoda.

She did not even meet the eager eyes as she waved her hand over the row of books on display before her. "Only what you see here on the counter. We keep only ten-cent books," she answered carelessly.

Again that odd flash in the lady customer's eyes. Before Rhoda could believe her own, the daintily gloved hand was on the old man's shabby sleeve.

"You don't see very well, perhaps? Can't read the titles of the books?" she said, smilingly, to the figure turning droopily away. "Let me select a book for you. It's wonderful what we can get for ten cents nowadays, isn't it? Only a genius can run a ten-cent store. See, here are all the classics! A boy ten years old, you say? He reads English well, does he? What, in fifth grade? He must be awfully bright; no wonder you are proud of him. Has he read 'Oliver Twist'? or 'Treasure Island'? Any boy would love them, I know. Let us find one with good print. The first 'Oliver Twist' I read was in paper binding. Your grandson, you say? Here, he says he will take two," still pleasantly, to Rhoda. "He says he came early to get special attention. See how proudly he carries them off! Aren't you happy to think how many boys you can start on the right road to reading? What an opportunity here." Not another word, and the lady went calmly on examining the book before her.

Rhoda felt herself trembling. She hardly knew whether she was angry, provoked or ashamed. But she did not care to meet again the odd look in those eyes. Before she spoke, however, her thoughts were diverted by the appearance of the owner of the store.

However scornfully Rhoda had thought of her companion workers, it was nothing to the feeling with which she had regarded this quiet, fatherly man. "Such a business! A store like this! Think of it. And he is intelligent; a college man. He might be in a profession—anything," she thought.

"Why, Mrs. Maxwell! How do you do? You are bright and early, as usual. I hope you find our stock satisfactory this year. I thought of you when we got in these new

three-leaf 'A B C's.' Oh, by the way, this is Miss Rhoda Thornton, one of the girls from your husband's school, Mrs. Maxwell. We considered ourselves lucky in getting one from there to take charge of our Christmas books."

Once more Rhoda's eyes had to meet that peculiar look in Mrs. Maxwell's. But the soft voice said kindly:

"I am sure any girl from Maxwell's will do all in her power to make it really Christmas to every one." And to Rhoda's surprise she extended her hand, which the girl was obliged to shake.

"Yes, I do like these 'A B C's.' I want three for my own boys. I'll take them with me. Then, can you send a hundred of them around for my kindergarten tots at Maxwell house? You ten-cent store men are a blessing to those of us who like to do good and have little means. And think what a place like this means to the poor! It brings a modern Christmas within the reach of every one. We are fortunate, too, in having your spirit as well as your brains behind this one."

The two moved away from Rhoda as she handed the little parcel of books to the buyer and received a polite "thank you." But some way it seemed to her she could not get away from those eyes. She met them wherever she looked. And the thought of the three Maxwell boys getting ten-cent books in their stockings wouldn't leave her mind.

"Why, I had imagined them with toy automobiles and gold watches, at least," she said to herself.

Naturally with those sweet eyes meeting hers wherever she looked, Rhoda's work was slightly different from what it had been before. But some way she couldn't feel herself one of those to whom she sold. She thought of them as in a different class, and not her kind. So, naturally, all her words to them were perfunctory. Then, as evening came on and customers became more curt and unreasonable, her old manner asserted itself without her knowledge.

PART TWO.

The ten cent store man was everywhere. Rhoda watched with contempt the adoration in the girls' eyes as they followed him, yet she could not help her own interest in his movements. She saw him lead a lame old lady through the throng to the "Millinery." Next he was at the toy counter demonstrating a kicking donkey before a crowd of grinning boys. Then there was a commotion at the music counter, and she saw him leading the pianist toward the rest room in the rear. The girl's face was very white and she leaned heavily upon her employer's arm. Before she knew it Mr. Jackson was again before her.

"Miss Thornton, you play, I believe? Our pianist is ill and we have no one to take her place"—— The look of dismay on Rhoda's face stopped him, and he glanced involuntarily toward the sweating, clamoring mob about the jangly old piano.

A rowdy looking youth with a red face and jolly eyes was pounding out "By the Sea," and calling in the strident tones of a street fakir, "Here's the latest success, ladies and gentlemen, only ten cents. By the sea, by the sea, by the beautiful sea! Who will buy? See here, ain't there no one to play this bloomin' piano for me?"

The crowd drew closer and joked and roared. Rhoda shuddered as she looked. Mr. Jackson, beside her, laughed rather nervously.

"It seems even worse than the book counter, doesn't it? And any one could see your opinion of that with half an eye." It was the nearest she ever heard him come to criticism of his clerks. "However, I'm afraid I'll have to insist that you help us out. I don't like to, you know. It isn't my habit to boss my girls. But, say," as he turned and saw her horrified look, "there's some really good music there. You don't have to play only that rot. Why not try the effect of some real music? And, look here, if I get time I'll help you. I'll sing."

With a jerk Rhoda took her eyes from the offensive scene before her and looked into his. Perhaps never in his life before had Mr. Jackson encountered such a look of scorn. To play in a ten cent store was bad enough, but to accompany a ten cent store man. Rhoda found her own vocabulary inadequate to the occasion. She found herself turning to that of the girls about her whom she scorned. She told herself this was the limit. Yet she dropped the book in her hands and walked haughtily toward the piano.

The crowd had drifted away from the silent instrument. The girls at the music counter were chatting among themselves. Rhoda could not help but hear the remark of one as she took her seat:

"Laws above me! We're to have Miss High and Mighty in our midst!"

So that was how they thought of her, she reflected. After all her tolerance and condescension, they called her "High and Mighty." And here she was, seated before a piano which had been giving out discordant bars of ragtime, day after day, asked? no, commanded, to take the place of a girl

who sang through her nose, and with a wad of gum in her cheek! Oh, it was too humiliating! How foolish she had been to try to make money this way, even for Christmas. And this was what she had been told was the best ventilated, best regulated store in town! Well, this would be her last day here, she thought.

And then, somehow, she saw before her again a queer flash in a grave, sweet pair of eyes. She heard a soft voice saying again, "What an opportunity here. . . . I am sure any girl from Maxwell's will do all in her power to make it really Christmas to every one."

What was she doing to make it Christmas to any one, really? She thought of the dainty parcels overflowing her dresser drawers at home. Weren't they most all "pay backs," after all? Or at best love gifts to those from whom she was sure to receive in return? What was she doing for "Everybody?"

Her hands touched the keys and almost unconsciously drifted into a soft, sweet revery, full of rest and twilight. Rhoda was not an accomplished musician, but the simple things she played she filled with feeling and love. And her touch was exquisite.

When she raised her eyes things seemed some way different about her. A hush had fallen over the nearby counters and the crowd that had drawn near the piano was a quiet, listening one. An old lady with tears in her eyes came up and said:

"Say, Miss, have you got that piece you played? I've hunted all over town for a Christmas present for my niece. She plays the organ. Say, could that piece go on an organ? I could afford two of them if you've got more like that."

The ten cent store man had been working with the electric fan above Rhoda's head. In a twinkling he was down.

"Yes, indeed, ma'am, we have a whole shelf full of soft music here. And some sweet children's songs, too," glancing at a young woman with wistful eyes, to whom two children were clinging restlessly. "These are simple and sweet. Miss Thornton will gladly play them for you." He handed her a book of "Baby's Own Songs." There followed a strenuous hour for Rhoda. Ragtime was demanded again and again. She played it as lightly as possible, for somehow she had begun to realize that the girls about her were as tired as she was, and that the toneless pounding which had added to the din all day was largely responsible.

At the supper hour there was a lull and the pianist found herself unemployed. Her tired eyes rested for a minute on the motto above her head. How out of place those mottoes had seemed to her before. And yet now she felt that it rested her as she looked at the words:

"Peace on Earth, Good Will to Man."

It brought back to her mind the night before, when she had gone on an errand to a parsonage far from her own neighborhood. The choir had been practising for Christmas and she had stepped into the vestibule to listen. They had been singing these words and it seemed to her she had never heard voices like those. The tenor had a solo, "Glory be to God on High," to a tune she had often heard. But she thought this must be an angel's voice.

At the parsonage she had asked about the tenor. "Yes, our tenor is wonderful. He is choirmaster, you know. Ours is not a paid choir, but we are proud of it. He interests the boys and does as much for them as he does for his business girls. He is the backbone of our church just as he is of the business of the city." Rhoda had not asked his name.

But now as she sat idle, the familiar melody came back to her, and the rich fullness of that voice seemed to ring again in her ears. Her fingers began to feel out the notes until she found herself able to play the air from memory. Suddenly a piece of music was slipped in place before her. The notes were there, and the next moment a voice behind her had taken up the words.

"Glory to God in the highest, and on earth peace, good will to men."

Was she dreaming? Had her thought of the night before brought the voice back so vividly? Rhoda could not believe her ears, for some one was singing, singing gloriously, and the voice was that of the tenor in the choir. It seemed to swell and fill the narrow aisles and cover the crowded counters. People all over the store stopped to listen. Christmas had come, in the ten cent store.

Rhoda found her fingers faltering, but the grand voice kept on. The street door was opened, and people crowded in. There was a jam outside, and eyes were glued to every inch of the window pane. The frosty air from the door acted as a spur on Rhoda, and she played as she had never played before, on to the end.

"Gee, I thought I was getting into a mission chapel," said a voice near her as the music died away. "I thought it was a 'pahson' singin'."

"Well, there never was a better man, if he ain't a parson," answered a girl from the music counter, and Rhoda was sure she had been crying. "He's a real father to every one of us. God only knows all he's done for the shop girls in this awful city. We're just like one big family here, 'ceptin' when a new girl comes in like——"

The voice of Mr. Jackson broke in here. "Miss Thornton, the store keeps open late tonight, but your time is up. I've sent the pianist home to rest, but I'll 'phone and see if my sister can't come down and help us out. I never like to let my girls work over-time. I thank you for your help."

Rhoda found herself unaccountably on her feet and holding out her hand.

"Don't 'phone for anybody if I'll do," she was saying, cordially. "I'm proud to work over-time for the ten cent store man."

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Henry Melchior Muhlenberg

BY IVA A. BALTZLY, PH. D.

THE Lutheran Church of our country inscribed at the head of its history the name of Henry Melchior Muhlenberg. Our Church is glad to honor him with the well-earned title, "The Patriarch of the Lutheran Church of America." If our hearts glow in the presence of the heroic, if we can be stirred to action by the example of the hero, let us give our attention to this life so rich in lessons for the young and inspiration for all.

Muhlenberg was born September 6, 1711, in Einbeck, Germany, at that time a plain manufacturing town of twelve thousand inhabitants. His father was an honest and pious laboring man, who had been honored with a place in the town council and the position of deacon in the Lutheran church of the place. His mother was the daughter of a retired German army officer. Henry was baptized on the day of his birth and confirmed at the age of twelve years, shortly after which event his father died. During the period of catechetical instruction and at the time of his father's death, his soul was deeply touched by divine truth and a consciousness of his relation to God. He writes in after years of this early love of God, and regrets and laments that he failed to preserve its freshness. For, although he lived a clean, moral life, his mind and energies became absorbed with worldly work and ambitions, like those of his companions.

The father's death, leaving a large family and a small estate, made it necessary for Henry to work with his brothers at their trade, giving up school even to his eighteenth year. But that which, to many boys, would have proven the end of their education only whetted the appetite for knowledge in this naturally studious boy, who snatched every available moment for study. So persevering was he that it was finally recognized by the rector of the local academy, who came to his aid, giving him private instruction and the undisturbed use of his evenings for study, until he was admitted to the highest class. From this on his education was continuous, though by no means a path of roses. To help pay his way he was not ashamed to sing, like Luther, in the boy choir that sang before the doors of the leading citizens. He learned to play the clavichord and the organ, a knowledge useful in more ways than one in his after life, as he supported himself for six months after coming to America by giving music lessons. He also helped out his slender purse by teaching. At twenty-three his native town offered him a scholarship at the new University of Goettingen, good for a year's free board and tuition. "In this way," he writes, "did God, out of pure compassion, make provision for my temporal wants." God was preparing him for his life-work. Here he came under the influence of a devout professor, whose private secretary he became, thus having the advantage of his table conversation and meeting many men of high social standing. He made some lifelong friends among the nobility and attracted the favorable notice of the High Sheriff of Hanover, who secured him a scholarship for the remainder of his course at the university.

On his thirtieth birthday (1741), now a full-fledged clergyman, Muhlenberg sat at supper in Halle with Dr. Francke, Director of the world-renowned Halle Orphan House. The conversation drifted to the distressing conditions among the German Lutherans in the land beyond the sea. Lutherans there were, by the hundred, in the colony of Pennsylvania, but hardly a pastor on the ground. The few pastors were scattered far apart, some of them were unworthy, and not a one was there with the ability,

influence and leadership to gather the people together and establish the Church on a sound basis. Many of the people were growing indifferent, the young were growing up without instruction and without God, and the more earnest people had been sending appeal after appeal to the Fatherland for help. There were three churches in and around Philadelphia, but because the country was so new and the people poor and without leadership, no fixed salary could be promised. As Dr. Francke described these conditions and the great need, he turned to Muhlenberg with the question: "Will you go as missionary to the scattered Lutherans in Pennsylvania?" The instant reply was, "If it is the will of God, I not only will, but must go where Providence points the way." This was the decision that changed the course of his whole life and made him, after long and weary years of toil and self-denial, the Patriarch of the Lutheran Church of America.

The conditions in the new world at that time are almost beyond our imagination. During his first year he writes: "Throughout the land there are thousands who, according to their baptism, their training and their confirmation, ought to be Lutherans, but, in great measure, they have strayed away. . . . If affairs had continued a few years longer as they have been, our poor Lutheran people would have wandered off completely into heathenism. Some of them have never been baptized; they have married, have children around them, and even the children are not baptized; besides this, the sects and misleading opinions that prevail are more than can be numbered. . . . You may sometimes hear the most shameful utterances against God and His Holy Word, in public and unrestrained."

These are the conditions this one great man, alone and for a time unaided, set himself to heal. Everywhere and under all circumstances he was a pastor, preaching the Word, teaching the catechism, talking and living the Word of God. It was necessary for him to go from place to place on horseback, through forests and over streams that had no bridges, visiting the sick and teaching old and young. Meanwhile he prepared many of his own meals and supported himself as best he could, for he was soon building two churches to take the place of the barn and school house in which services were first held, and it was all the people could do to get the churches built without paying any salary to the missionary. But just "to see them haul the stone for the church," he says, "is very joy to me."

Space forbids the thousand interesting details and incidents of his work, which soon spread out to more and more distant fields, as his fame spread and more helpers came. His trials, difficulties, discouragements and triumphs are fully given in his careful reports. His marriage gave him the advantage of influential family connections, and gifted sons and grandsons added lustre to his name, having held place in the halls of Congress, the Governor's chair and the official roll of the army.

Muhlenberg's miles and miles of travel on horseback, his preaching three sermons a Sunday in as many different languages, his organization of the first synod, and the framing of a model constitution for the Philadelphia church, all make interesting reading and show the many-sided character and gifts of the man.

In summing up his life, Dr. Frick says: "The second half of Muhlenberg's Philadelphia pastorate was a fitting crown of his arduous missionary career. He had a secure position in the two foremost cities and colonies of America. . . . He had a national and even an international reputation. Germany and Sweden and the Lutherans of London knew of Muhlenberg."

Dr. Kunze speaks of his good humor, his wit, his most retentive memory, penetrating judgment and solid learning; his liberality and readiness to forgive. "There was no selfishness in him. . . . While he was very mild and tender of heart, he was firm and unyielding in his convictions and principles. There was in him a spirit of prayer, and all those who heard him pray felt his nearness to God. Conjoined with this was a purity of life which which even his bitterest enemies could not successfully assail."

Most certainly he was a man raised up of God, and prepared for the particular work set forth in the title, "The Patriarch of the Lutheran Church of America."

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Rev. Luther P. Ludden, D.D., Western Secretary of the Board of Home Missions, Lincoln, Nebraska, died suddenly January 7, at Williston, North Dakota. Mr. Ludden has been a resident of Lincoln for twenty-seven years. Prior to his residency in Lincoln he had been pastor of one of the churches in New York State. Until his election as Western Secretary, the Board of Home Missions of the General Synod, he had been pastor of Grace Lutheran Church in Lincoln.

Mormonism

BY REV. J. F. BEATES.

THIS is a unique product of our rich American religious soil. Like noxious growths generally, its development has been rapid and persistent. Its roots extend back to Puritan New England, where Joseph Smith, its founder, was born in Vermont. It has trailed across the continent, and struck deep in the great American Desert in Utah, where it still flourishes. Like the banyan tree, it is propagating itself in connected colonies round about. It aims to convert and subdue our nation and the world. As Luther Leaguers, it behooves us to know something of this peril to our faith and liberties.

Historically, Mormonism dates its rise from the year 1830, when Joseph Smith issued the Book of Mormon to the world as the bible of the new cult. The first organization of six members was effected at Fayette, Seneca County, New York, on April 6th. From there the Mormons (or "Latter Day Saints of Jesus Christ," as they style themselves) drifted into Pennsylvania, to Kirtland, Ohio, to Independence, Missouri, to Nauvoo, Illinois, to Council Bluffs, Iowa, and on to Salt Lake City, Utah, in 1847, all the while gathering strength as they went.

As a system of religion, Mormonism may be called a conglomerate. It is Buddhistic in that it proclaims a sort of transmigration of the soul. It is Mohammedan in its carnal conception of heaven. It is Hebraic in its emphasis of legalism and also claims the Old Testament in support of its practice of polygamy. It has a Christian veneer in the Biblical names and terms it uses. It vies with Rome in the perfection of its hierarchical government and in its claim of the ecclesiastical supremacy over the State. Its prophet proclaims himself the infallible mouthpiece of God, as does the Pope. In philosophy it is materialistic. In its treatment of the sources of its teachings (all publications issued with the impress of the Mormon Church are regarded as inspired!) it is rationalistic. It is Baptist in administering baptism by immersion and to adults only; and it is Roman in that it baptizes for the dead, just as Rome says mass for the departed. Thus the Mormons repeat baptism. It has much in common with spiritualism, and practices faith healing, as do the Christian Scientists. It fosters superstition in its regard for their endowment robes, which are supposed to protect from danger and ward off sickness, much as the Romanist regards his scapular.

The Mormon faith consists in implicit submission to the will of the priesthood, and its conception of sin is disobedience to the laws of the Church. Repentance is the forsaking of the sin of disobedience and doing what is commanded by the hierarchy, but it lacks the element of contrition, or sorrow for sin. Mormon theology teaches a blood atonement, but it means man's blood shed for his own sins by some one of the faithful. It is a murderous doctrine, once practiced, but no longer permitted.

Probably the most notorious feature of Mormonism is its view of marriage in the practice of polygamy. This, too, is no longer permitted openly, though it is still a matter of faith, and commonly reported to be lived in in secret. The Mormon Church has never renounced its faith in polygamy, though professedly discontinuing its practice. An adjunct to polygamy, and scarcely less obnoxious, is the Mormon system of spiritual sealings and marriage to the dead. Mormonism makes the woman's future state depend upon her having a husband, by whom she is raised from the dead and exalted in heaven. It makes marriage binding for time and eternity.

Such are some of the heterogeneous elements making up the conglomerate Mormonism. How can it hold together? How account for its granitic strength? The answer is found in its Church polity, its priestly government. If ever a people were priest-ridden, that people are the Mormons of Utah.

In the Mormon system the Church is the hierarchy. Their laity are a practical nonentity. Their priests indeed do not indulge in the elaborate vestments and rituals so common in hierarchical religions. They dress in ordinary styles and follow ordinary secular vocations. Mormonism has two orders of priests: the Melchizedek and the Aaronic. The former possesses the keys in all spiritual things, and consists of five grades, viz.: Apostles, Seventy, Patriarchs, High Priests and Elders. The Aaronic order ministers in outward things, and consists of Bishops, Priests, Teachers and Deacons, which latter are often chosen at the age of twelve or thirteen years. These priests are grouped into nine so-called quorums, e. g., the First Presidency, Twelve Apostles, High Council, Seventies, High

Priests, Elders, Priests, Teachers, and Deacons.

Geographically, the Mormon Church is divided into Wards, Stakes and Conference. Each ward has its meeting house; each stake its tabernacle for mass assemblies, and the conference its temple. The temples are for their secret rites, endowments, etc., and are closed to all but faithful Mormons. The great temple in Salt Lake City, costing some $5,000,000, is their chief shrine and the center of Mormondom. There they hold two annual general conferences, viz., on April 6th and October 6th.

The Mormon hierarchy is supported by a system of tithing. Every faithful Mormon must give one-tenth of his income, of whatever sort, into the Church treasury. It is a matter of law, and brings into their coffers an enormous sum for the propagation of their ism.

The Mormon system of supervision is very complete. They know just where to find their people and how to keep them in line. There is always one higher up to whom they are amenable, and the acme of authority is the First President, or Prophet. All secular dignitaries, as governors, senators, congressmen, judges, etc., come under the jurisdiction of the Church, and cannot act without the favorable counsel of the proper ecclesiastical authority. This has been repeatedly shown in political affairs in Utah. And in this constitutes the great menace of Mormonism to our country, viz., in its union of the Church and State, with the former dominating the latter. Not polygamy, with its debasing of the home, nor its heretical doctrines in philosophy and religion, but its un-American political system is the danger confronting the nation in the growth of Mormonism. It is simply incompatible with the national Constitution, which demands the complete separation of State and Church.

Three general periods are to be noted in Mormon history in our country, viz.: *First.* The period of contempt, when the Mormons were weak and despised. It extended to about 1855, the time of the Mountain Meadow Massacre. *Second.* The period of fierce opposition, to 1890, shown in the General Johnston war, and the enforcement of the Edmunds anti-polygamy law. *Third.* The period of compromise, from the time of Utah statehood to the present. This last period is the most dangerous, because of the political connivance between Washington and Utah.

Whichever way we view it, whether from the angle of the home, of the state, or of the church, Mormonism is a threatening evil opposed to the high ideals of American civilization. It must be overthrown, or it will rule. And the only power which can accomplish this is the power of the truth—the Word of God, which is the sword of the Spirit. The Word broke the shackles of the medieval hierarchy and freed a large part of Europe, and the Word must avert this danger for America, if she is to prove worthy of her Reformation heritage. As Lutherans, whose boast is their loyalty to the Word, we have a special call to be active in opposing Mormonism and all other heresies, and by voice and pen to help stem the tide of false religions beating upon the Church. The Mormons are intensely aggressive, and have their missionaries abroad by the thousands. It behooves us then to obey the call and meet the challenge with a more vigorous and continuous support of the Home Mission cause all along this line.

NEW YEAR CUSTOMS

In France, New Year's Day is the great day of the year. It is to the French child what Christmas is to the young people of America—the day for the giving and receiving of presents.

In the gloomy old royal palace of Madrid, also, the first day of the year is a happy and merry festival. The queen regent takes care that all, even to the humblest servants, have a share in the so-called *aguinaldos,* or New Year's bounties.

But it is in Russia that the boys find themselves most completely masters of the situation on New Year's Day, for in that land the opening day of the year is especially the children's festival.

The boys rise with the sun, taking care to fill their pockets with dried peas and wheat. Then they go from house to house in a riot of fun. As doors are never locked, it is easy for them to effect an entrance, then the dried peas are to be thrown at their enemies, but the wheat is for their friends. They sprinkle it upon any of their friends whom they may be fortunate enough to find asleep, and hurl the peas with stinging force at their enemies.

After breakfast, the handsomest horse in the village is brought out, its trappings are decorated with evergreen and berries, and the animal is led to the house of the nobleman of the place, followed by the pea and wheat shooters of the early morning. The lord admits horse and guests to his parlor. —Ex.

Luther League Topics

Septuagesima. January 31, 1915.

REV. PROF. KARL FERDINAND WILHELM WALTHER

(Pioneer, German Missouri Synod).

I Kings 18:36-40.

DAILY BIBLE READINGS.

Monday, January 25—Gen. 4:1-7.
Tuesday, January 26—Gen. 6:1-12, 7:1-5.
Wednesday, January 27—Gen. 22:1-19.
Thursday, January 28—Job 1:1-22.
Friday, January 29—Dan. 3:8-30.
Saturday, January 30—Acts 5:17-32.
Sunday, January 31—I Kings 18:36-40.

HINTS FOR LEADERS.

(NOTE—Consult Wolfe's and Jacob's "History of Lutherans, Lutheran Biographies," Lenker's "Lutherans in All Lands" and Lutheran Encyclopedia.)

Instrumental music, "Chant Negre," Cramer, or a substitute. Psalm 1 (read responsively). Gloria Patri. Hymns 222, 226.

Scripture lesson: I Kings 18:36-40 (read by leader). Prayer, collect, "For the Ministers of the Word" (in Luther League Hymnal). Special music, "Songs My Mother Taught Me," Dvorák, or a substitute.

Have two good readers selected and have one read the article in the Topics and the other the article in the REVIEW.

Instrumental music, "Caprice Heroique," Bonnet, or a substitute.

Address by your pastor on the Missouri Synod and Dr. Walther's work. (See "Distinctive Doctrines and Usages of the Evangelical Lutheran Church.") Have some one take the Church Almanac; collate from it the strength and activities of the Missouri Synod, and present this.

Hymn 225. Lord's Prayer and Benediction.

Topic reviewed by Rev. Carroll J. Rockey.

On October 25, 1911, just 103 years ago, there was born in Saxony, Germany, a man who was destined to play a large part in the Lutheranism of America. He was the son of a Lutheran pastor, was educated in a German "Gymnasium," and finally determined to enter the ministry himself. With this purpose in mind he entered the University of Leipzig at the age of eighteen.

But his university life was not pleasant. The age was the age of "reason." Reason was enthroned where faith ought to be. The theology taught at the university was not the pure faith of the Gospel, but that dictated by the reason. A man should believe only that which his mind could understand. What a man's mind could not grasp should be discounted or discarded. What was left of religion? What should a man believe? The young man was long at sea and was sorely troubled at heart. He finished the university, but before he left it his theology was far better than that taught there. He had found sympathizers who were willing to believe though in all cases they were not able to understand. His conscience was set at rest. He was ordained in 1837 and began to preach at Braunsdorf, Saxony.

But his troubles began anew. The hymnbooks and the liturgy of the province were of the same spirit as the university. So was the superintendent under whom he worked. His own father differed from him. In despair at the hopelessness of the situation he joined a company of colonists and emigrated to America. The company arrived at St. Louis in the spring of 1839.

The leader of the colonists proved to be a scoundrel and the enterprise was in danger of going to ruin. The young minister proved to be a leader of wondrous strength. A theological seminary was opened in Perry County, Missouri, where most of the immigrants had settled, and Rev. Walther was at the head of the faculty. Two years later he accepted a call to the main congregation at St. Louis and remained as its pastor for ten years. The theological seminary was then removed to St. Louis and Walther called to be professor of dogmatic theology.

He was never a robust man, and yet few men have labored more diligently and unceasingly than he. He drew up constitutions for Church government. He organized a synod and framed the constitution for that. He established a Lutheran periodical which soon found a large circulation. The synod grew in numbers and in influence. The day was one of controversy; Lutheranism was in a sort of flux or state of upheaval. Dr. Walther was in the thick of the turmoil everywhere. Whole synods aligned themselves with him, some of them to break away again. He called various conferences of the Lutheran bodies in America. He travelled far to attend them. His pen was ever active; he wrote voluminously. The theological magazines he established still live and some of his textbooks are yet in use. His spirit was injected into the synod he established and still dominates the largest Lutheran body in America today.

Dr. Walther was a man of convictions and had the courage of his convictions. His conviction that the schoolbooks, liturgy, and superintendent of the Churches of Saxony were not true to the faith drove him to America. He had taken the oath to support the Lutheran Confessional Books, and was then not allowed to fulfill his own oath. His convictions would not allow him to make such a compromise. He was always ready to draw an issue and to fight for it to the last. He refused absolutely to be in communion with anyone who did not come

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 30 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

to his standard of doctrine. He had come to America to be in a pure Church, untrammeled by rationalism or compromise. "Gotte's Wort und Luther's Lehr" was the slogan. He would have nothing else. In our student days we were once told by an elderly lady that she had seen Dr. Walther distribute the Lord's Supper in a Union Church, one table for the Lutherans, the next for the Reformed, at one saying "Dass ist" and at the next "Dass bedeutet." We doubted it. We asked an old Nestor of the General Council about the probability of it and he flatly refused to believe the story. "I knew Dr. Walther for years," he said, "and I know that Dr. Walther's honest convictions would not allow him to do that."

Dr. Walther was a man of strong faith. It is not an easy matter to leave the established churches of the fatherland and come to a new country with a handful of emigrants. The prospect of any adequate remuneration was years away. How much easier would it have been to have kept quiet and to have enjoyed the easier life in Germany. It required not only an unstified conscience but an active faith in God. When the young seminary was opened in Perry County, the seminary plant consisted of a log hut wtih four windows and a door. The young president and professor served without any special salary. He believed that if the Lord had a work to be done and had called him to do it, he would be provided for.

As a preacher Dr. Walther ranked high. His sermons were pointed and plain, strong and fervent; "correct in form as those of a university or court preacher, yet popular as Luther himself," says a German writer. "If the Lutheran Church will bring its doctrines again to the people, it must be as faithful and definite in its doctrines, and as to form as interesting and as thoroughly adapted to the times as is the case in Walther."

Such a man is an inspiration. In these days unbelief is active on every side. It is in our universities as it was in Germany. It creeps into some Sunday School literature as it did into the schoolbooks and hymnals in Walther's youth in Germany. It even creeps into many a so-called Christian pulpit. The good old faith is "old-fashioned," he who preaches it a "fogy," he who believes it is behind the times. There can be no compromise with unbelief. Blessed is he who holds to the good old faith of his fathers and has the courage to say so, even though he sacrifice the esteem of modern "liberals" by so doing.

The tremendously large synod which Dr. Walther built up in America, combined with the rather legalistic trend of theology which he imparted to his hosts of followers, makes Dr. Walther a powerful factor in American Lutheranism. Other men exerted large influence in shaping or giving trend to American Lutheranism; but these men focused and fostered tendencies which they found ready at hand, rather than originating new tendencies. Neither did they work singlehanded; they were not alone. Never since the time of Muhlenberg has one man, a single individual, been so large a factor in American Lutheranism as a whole, as has Dr. Walther.

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Sexagesima. February 7, 1915.

THE BEAUTY AND JOY OF SERVICE.

John 13:13-16.

DAILY BIBLE READINGS.

Monday, February 1—Matt. 23:1-12.
Tuesday, February 2—Phil. 2:1-11.
Wednesday, February 3—Mark 14:3-9.
Thursday, February 4—Rom. 12:1-13.
Friday, February 5—I Pet. 2:21-25.
Saturday, February 6—John 13:1-20.
Sunday, February 7—John 13:13-16.

HINTS FOR LEADERS.

Open and close the meeting as in Luther League Hymnal; hymns 11 and 7; Psalm 19 read responsively; Gloria Patri.

Scripture, John 13:1-20, read responsively, the pastor leading. Prayer by the pastor.

Quartet: "There Is a Friend in the Homeland Far Away," C. A. Havens, or a substitute.

Discussion of theme based on article in Topics. Hymn 227. Discussion of theme based on article in REVIEW. Hymn 221.

Read Articles VI and XX of Augsburg Confession. Recitation: Leigh Hunt's "Abou Ben Adhem." Announcements. Hymns 6 and 13.

Topic Reviewed by Rev. Paul W. Koller.

Our lesson speaks of one of the humble acts of service on the part of our Master during His ministry here among men. He did many such acts, but the one of our lesson is looked upon as the humblest of them all. It occurred during the Passover Feast, when the disciples of Christ with their Master had assembled for the supper in that famous upper room. As the supper was about to begin Christ arose from His couch, girded himself with a towel and began to wash the disciples' feet. To whom He came first we do not know. Some think to Peter, others to Judas. At all events, when He comes to Simon Peter, Peter protests against this humiliating act on the part of his Lord. Christ tells him, however, that this service was necessary else he had no part with Him. Then Peter suffered it, as did all the others.

After this humble service is done, Christ asks, "Know ye what I have done to you?" They do not answer for they do not understand the full significance of His act. Then He tells them, "Ye call Me Master and Lord, and ye say well, for so I am. If I then, your

Lord, have washed your feet, ye also ought to wash one another's feet." We do not believe that our Master was urging feet washing as a custom, but that He meant to teach His disciples and us the worth and beauty of even the humblest service done in His name for our fellows. Let us keep this in mind as we learn some of the things this incident has to teach us about service.

I. Love promotes service.

This humble service was done because the Lord loved His disciples. We have this fact stated in the very first verse of the chapter which records this incident: "Having loved His own which were in the world, He loved them unto the end." This is the secret of all Christ's service for us, He loves us. We think of Christ's love for John, Lazarus, Martha and Mary, but not one of them was loved more than we are. Christ's love is a wonderful thing, great and unchanging. A Christian writer has said: "A noble river has been flowing on for six thousand years, watering fields and slaking the thirst of a hundred generations, yet shows no signs of waste. The sun has melted the snows of so many winters, renewed the verdure of many springs, painted the flowers of so many summers, ripened the golden harvests of so many autumns. Yet these are but faint images of Christ's love; for when the judgment shall have licked up the flowing stream, and the light of the glorious sun be quenched in darkness, His love shall go on through eternity." What wonderful, unchanging, patient love is Christ's. If we are to ever know the joy and beauty of service, love must prompt it.

II. True service is humble.

Christ in this lesson sought to teach His disciples that one of the true marks of a Christian is humility. How sadly they needed it; and so do we. To learn to serve we must learn humility. St. Augustine said, "He who has other graces without humility is like one who carries a box of precious powder without a cover on a windy day." "As the lark that soars highest builds her nest the lowest; the nightingale that sings the sweetest sings in the shade; branches with fruit bend lowest; ships that carry most sink deepest, so the holiest Christians are the humblest." We serve best when we feel that we are what we are by the mercy of God, and that even the lowliest service for those about us is pleasing in God's sight.

III. Submission, then discipleship.

Discipleship and service must come after submission to Christ and His will. This is a lesson many fail to learn. They want to serve in their own way, and at their own convenience, without first surrendering their hearts and wills to Christ. The result is trouble for ourselves and much work left undone.

Peter said to Christ when He came to wash his feet: "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with Me." Peter had to submit, and when he did so the way opened for service on his part. So we must submit to Christ's will. A perverse will is the source of much of our trouble and failure. If it pleases us, and what is required of us does not go contrary to our wills, we do as Christ requires but this is not the service our Lord desires. He wants whole-hearted submission. A French officer, whose ship Lord Nelson had captured, offered Nelson his hand. Nelson would not take it, saying, "First give me your sword, then your hand."

We must surrender ourselves to Jesus Christ, submitting to His will and way. Then and then only will we know the beauty and joy of discipleship and service.

QUESTIONS.

1. Can we be true Christians and not serve?
2. Must we serve our fellowmen as well as God?
3. Are we only to help the worthy?
4. What service have you done that brought you joy?

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Quinquagesima. Feb. 14, 1915.

THE HOLY CHRISTIAN CHURCH (ART. III).

Matthew 16:13-20.

DAILY BIBLE READINGS.

Monday, February 8—Eph. 1:15-23.
Tuesday, February 9—Eph. 5:22-33.
Wednesday, February 10—I Cor. 12:1-11.
Thursday, February 11—I Cor. 12:12-31.
Friday, February 12—Acts 2:41-47.
Saturday, February 13—Acts 20:17-35.
Sunday, February 14—Matthew 16:13-20.

HINTS FOR LEADERS.

Voluntary. Pastor conducting the opening service (all standing): Lord, have mercy upon us.
Response: Lord have mercy upon us.
Christ, have mercy upon us.
Response: Christ, have mercy upon us.
Lord, have mercy upon us.
Response: Lord have mercy upon us.
Lord's Prayer (all repeating). The Creed (all repeating). Prayer by pastor. Hymns 208, 205.
Scripture read by leader: Matt. 16:13-20. Address by leader based on article in Topics. Duo, "The Lord Who Giveth All," Kratz (Fillmore Music House).
Reading, "The Country Church," Irving's "Sketch Book." Hymn 204.
Address based on article in REVIEW. "Cantate Domino," Dudley Buck, if this can be so arranged.
Close (all standing), conducted by pastor:
Blessed art Thou, O Lord God of our fathers.
Response: And greatly to be praised and glorified forever.
Bless we the Father, and the Son, and the Holy Ghost:
We praise and magnify him forever.
Blessed art thou, O Lord, in the firmament of heaven:

And greatly to be praised, and glorified, and highly exalted forever.
The almighty and merciful Lord bless and preserve us.
Amen.
Vouchsafe, O Lord, this night:
To keep us without sin.
O Lord, have mercy upon us:
Have mercy upon us.
O Lord, let thy mercy be upon us:
As our trust is in thee.
Hear my prayer, O Lord:
And let my cry come unto thee.
The Lord be with you:
And with thy spirit.
Let us pray.
Prayer and benediction.

Topic reviewed by Rev. Paul W. Koller.

Our lesson is based on the conversation of Jesus with Peter in which Peter tells Him that he believes Him to be the Christ, the Son of the living God. Then our Master said: "Thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." In the Apostles' Creed we say the Holy Christian Church. This is our subject.

I. What is the Christian Church?

We find that in the gospels the word *church* is only used twice, here in this 16th chapter of St. Matthew and again in the 18th chapter. In other parts of the New Testament it is used over one hundred times. A church in New Testament days was a company of believers. Those who acknowledged Christ as Lord and Master, and who believed Him to be the Son of God. The Greek word for church means: "*Those called out.*" It is plain therefore that the existence of a church implied that Christ had been preached and believed on, and that the members regarded themselves as called from darkness to light. In essential connection with the church we find baptism and the Lord's Supper. A church then is a company of believers who signified the washing of regeneration by baptism, and who obtained His grace by the preaching of His word and the observance of the Lord's Supper. That was a church in New Testament times, and so we have it today in the creed, "I believe in the Holy Christian Church, the communion of saints." Luther defined the church as the whole body of Christian believers of all lands and all ages.

II. The Source of its Power.

We find that our Master with calm confidence commissioned that little band that followed Him to evangelize the world. What a stupendous task! And yet it is gradually being done. In Christ's day about one hundred and twenty poor men and women, today almost 500,000,000. What has been and is the Church's source of power? Christ of course is the head of the Church and it is in Christ that we live and move and have our being. But Christ sent into the Church the Holy Spirit to abide in the Church, and it is the indwelling Spirit who is the source of the Church's power, and has been down through the centuries. Just before His ascension Christ said, "And when the Holy Ghost is come upon you, ye shall receive power." This was fulfilled at Pentecost. We need to remember and some to relearn the great fact of the Holy Spirit's presence in the Church. He is truly God with us today, and how we need His power.

III. The Mission of the Church.

The Church's mission in the world is twofold. (1) To evangelize the world, to have men and women everywhere know the saving power of Jesus Christ. This was Christ's great commission: "Ye shall testify of me." "Ye shall be witnesses unto me." "Go ye into all the world and preach the gospel to every creature." On this errand men went out from Jerusalem—to Samaria, then west, south, everywhere feeling the call of the great command. This mission of the Church you and I are under obligation to fulfill in the best way we can. (2) The other mission of the Church is to conserve society. "Ye are the salt of the earth." We are to bring the influence of our clean, pure Christian lives to preserve and bless men and women among whom we live. This is a great and pressing duty of the Church of Jesus Christ. The duty of so projecting the influence of Christianity into the social body that it not only may be saved from corruption, but raised to a higher plane of righteous living. What a direct lesson here for us of the Luther League who say—we are of the Church, and by the Church, and for the Church. Are we doing our part to help make our community a better place to live in and the world a better world? If we are true to the Church and use its sources of blessing and life we will find that the Church not only calls to duty, but supplies lives with the inspiration and power to do the world's work in the spirit of Christ.

God help us to be true to the Church and do our share of the work that God has set the Church to do.

QUESTIONS.

1. What are some things the Church is not?
2. What is the great and first work of the Church in the world?
3. Is there any danger of the Church being destroyed?
4. What is my part as a member of the Church to help carry out Christ's commission?

First Sunday in Lent. Feb. 21, 1915.

THE WORLD'S SIN BEARER.

John 1:29.

DAILY BIBLE READINGS.

Monday, February 15—I John 3:1-12.
Tuesday, February 16—Psalm 51:1-9.
Ash Wednesday, February 17—Joel 2:12-19.
Thursday, February 18—II Cor. 5:30-6:2.
Friday, February 19—I Peter 1:13-21.
Saturday, February 20—Mark 12:32-42.
Sunday, February 21—John 1:29.

HINTS FOR LEADERS.

Quartette: "Nearer, My God, to Thee," W. C. Williams. Isaiah 53:1-12 (read responsively). Hymns 194, 193. Scripture: John 1:19-29 (read by leader). Prayer: O God, the Holy Ghost, the sun in the heavens is now sinking. Let not the Sun of my Righteousness, Jesus Christ, ever become darkened in my heart. Declare Him unto me that I may consider Him without ceasing. Keep me ever in remembrance, that in Him I assuredly have the forgiveness of all my sins and the hope of the resurrection of the body unto life everlasting. So rule and govern my life, that I may end my days in holiness and righteousness, as it is well pleasing before Thee. Amen. Hymns 191, 196. Remarks by leader based on article in the REVIEW. Duo: "O Loving Voice of Jesus," Nevin, or a substitute. Remarks by president of the League based on article in Topics. Hymns 200, 202. Summing up by pastor. Announcements. Mention subject of topic for next meeting here. Lord's Prayer, chanted. Doxology. Benediction, the pastor.

Topic reviewed by Rev. Paul W. Koller.

This is our opening lesson for the holy and blessed season of Lent. The general theme of our studies for Lent this year is: "A Deeper Christian Life," the reality of which is so greatly needed by us all. There can be no question but that if we are to have a deeper Christian life we must find it in and through Him who taketh away the sin of the world.

It was John the Baptist who first pointed out to men Jesus of Nazareth as the world's sin Bearer, as he stood by the fords of the Jordan. God guided him in this and his designation has been the text of all gospel preaching since that time: "Behold the Lamb of God, which taketh away the sin of the world."

I. Jesus Christ is the World's Sin Bearer.

Men have argued that the clause, *Lamb of God,* means simply that Jesus Christ, in the sweetness of His human nature, is gentle, meek, patient and pure even as a lamb. If the clause means only that it does not mean very much for us who are lost in sin. It does mean more, however, a great deal more. If we want to know what is meant by the expression *"Lamb of God,"* we must be led back by John to the sources in revelation from which he drew it. They are chiefly two prophecies from Isaiah: "He was led as a lamb to the slaughter and as a sheep before her shearers is dumb so He opened not His mouth," and "The Lord hath laid on Him the iniquity of us all." Every Jew understood what was meant by the sacrifice of the lamb for the sin of the people. It was the vicarious suffering and death of the innocent lamb that took away the sin of the people. We have therefore the precious truth that on Jesus Christ the Lamb of God was laid the guilt and consequences of a world's sin, and that He suffered and died in our stead.

II. Such a Sin Bearer is the World's Greatest Need.

The sacrifices that people of every land have made to their god or gods witness to the fact that they are conscious of their sin and feel the deep need of getting relief from its consequences. Not only is this true, but every honest person will admit that what he needs most is to have his sins forgiven and his life made right with God. There is a lesson here for all men who would better the condition of their fellows. There is a lesson here for the churches which would make Christianity social improvement or the application of ethics. These things are good, but what humanity needs most of all is One who will free them from the burden of sin.

Let every Leaguer remember that Jesus Christ is more than a reformer, more than a perfect pattern, more than a religious genius. He is the World's Sin Bearer. All blessings and powers come to humanity as results of His dealing with the individual soul when He takes away its guilt and reconciles it to God.

III. This Sin Bearer is our Sin Bearer.

There is a condition here, however. The World's Sin Bearer is ours if we make Him such. John the Baptist said to those about Him, "Behold the Lamb of God." This beholding, however, is more than merely looking upon the person of Jesus. It is nothing less than recognizing Him as the Saviour of the world and putting our complete personal trust in Him who is the Son of God. It is faith and trust, well named *beholding.*

We can see Christ, in a sense, more really than the crowd that stood around Him while on earth, for we see by faith. "Seeing is believing," says the cynic, but for a Christian "Believing is truly seeing." Your simple act of beholding by recognizing Jesus as your Saviour and resting yourself completely upon Him in penitence and faith makes the World's Sin Bearer your sin Bearer. This is a blessed and necessary thing for each one of us to do, for as the the poet sings,

"Though Christ in Bethlehem a thousand times be born,
If He's not born in thee, thy soul is all forlorn."

QUESTIONS.

1. Is there great need of a World's Sin Bearer?
2. What moved Jesus Christ to take upon Himself the sin of the world?
3. How can one person bear the sin of the world?
4. Could Jesus Christ be the World's Sin Bearer and yet not be my sin bearer?

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Second Sunday in Lent. Feb. 28, 1915.

THE RIGHTEOUSNESS THAT EXCEEDS.

Matt. 5:17-20.

DAILY BIBLE READINGS.

Monday, February 22—Matt. 5:1-12.
Tuesday, February 23—Matt. 5:13-16.
Wednesday, February 24—Matt. 5:17-20.
Thursday, February 25—Matt. 5:21-26.
Friday, February 26—Matt. 5:27-37.
Saturday, February 27—Matt. 5:38-48.
Sunday, February 28—Matt. 5:17-20.

HINTS FOR LEADERS.

All standing, the leader shall say: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer."

Psalm 95 (read responsively). Gloria Patri. Hymns 223, 224. Scripture lesson (read responsively), Matt. 5:17-20. Hymn 230. Prayer.

Solo (basso), "Teach Me to Live," Rolfe, or a substitute. Leader's discussion of topic.

Readings: "The Downfall of Cardinal Wolsey," Shakespeare's "Henry VIII" and Cavendish "Death of Cardinal Wolsey" (see Knight's "Half Hours," etc., Vol. 1, page 552).

Solo (soprano), "The Lord Is My Shepherd," Liddle, or a substitute. Remarks by two members of the League based on articles in REVIEW and Topics.

Hymn 64. Brief summing up by pastor using Wolsey as an example to point a truth. Announcements, mentioning subject and leader for next meeting. Lord's Prayer, chanted. Benediction, the pastor.

Topic reviewed by Rev. Paul W. Koller.

Our Lord insists upon His followers living righteous lives. In the mind and intention of Jesus there was no such thing as separating faith and conduct. In this same sermon on the mount, from which our lesson is taken, He said "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and a little later, "Seek ye first the kingdom of God and His righteousness." Christ had, however, His own conception of what constituted righteousness. He had the utmost contempt for the so-called righteousness of the religious leaders among the Jews. He said therefore to His followers: "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." It is well, therefore, that we Leaguers who are seeking a deeper Christian life look carefully at the righteousness of the Scribes and Pharisees and see wherein it comes short of what our Master requires of us.

I. It Exalted the Form.

The vigor of the plant was all outward; it had stalk and leaf, but no root or fruit. Truly has James Vaughn said, "There is perhaps no matter which makes a larger demand upon Christian wisdom and Christian discernment than the use and abuse of forms. A religion which dispenses with forms breaks down eventually even in its spirituality. The experiment has been tried, tried seriously and confidently, tried by true Christians and with a high Christian aim; but the result has ever been this: in the second generation, if not in the first, a congregation or sect or school of professed Christians, formed on the basis of spiritual isolation of a worship wholly dispensing with ordinances, has been proven by experience to have attempted an impossibility. On the other hand there has come much shame and harm to religion by the exaltation of mere forms; spirituality has gone and religion has been robbed of its life." This is exactly what was the matter with the righteousness of the Scribes and Pharisees. They made their religion to consist of forms and ceremonies and not of obedience to God.

This formalism of the Pharisee, his proneness to value himself upon the punctuality of his worship and the minuteness of his ceremonial observance, should warn us who are seeking to live truly righteous lives, and worship God in spirit and in truth.

II. It Kept the Letter Merely.

In close connection with the evil of formalism was that of insisting upon and obeying merely the letter of the law. The spirit of the Pharisee was shown in his superficial and arbitrary treatment of God's moral law. The commandments of God were made of none effect by their traditions. Paltry evasions and quibbling distinctions, unworthy of God, were introduced by the Scribes into the interpretation of Holy Scripture, and by the help of such things they could manipulate God's law to suit themselves. Christ very emphatically taught them and us that righteousness must be deeper than the mere observance of the letter of the law. The spirit must guide our conduct as well as the words of the law.

III. It Was Self-Righteous.

The spirit of formalism and mere keeping of the letter of the law naturally produces self-righteousness, and so it did among the Scribes and Pharisees. They soon formed themselves into a favored company and said to all who were not of their party, "Stand aside; we are holier than you are."

(*Continued on page* 25.)

The Junior Luther League.

BY REV. ARTHUR T. MICHLER, PHILADELPHIA, PA.

New Year's Greeting

A HAPPY and Prosperous New Year is the sincere greeting of the National Junior Work Committee to all Juniors and Junior Workers. As the past year saw the meeting of a fine and inspiring convention of the Luther League of America and the national establishment of League Work among our boys and girls between the ages of ten and sixteen years in separate organizations, so may the coming year see the organization of a large number of Boys' and Girls' Leagues based on the principles adopted by the Baltimore convention. There is no better time to organize than now. Begin with the New Year. It will intensify interest in the boy hard to handle. It will develop the girl of a rather bashful disposition. It will spell efficiency in League work.

Enrollment of Boys' and Girls' Leagues

We will be glad to hear of Boys' Luther Leagues and Girls' Luther Leagues that are regularly organized with an adult superintendent and assistants, if there are any, together with Junior officers. For a while the names and places of such organizations will be published to let others know of what some are doing. We shall be glad to hear of your work, what you have done, what you are doing and what you plan to do.

Remember, if you want your League in the list it must be either a Boys' L. L. or a Girls' L. L., or both, comprised of members between the ages of ten years and sixteen. Send your correspondence to Rev. A. T. Michler, 4834 Cedar avenue, West Philadelphia, Pa.

Topics in Advance

For the convenience of the superintendents who may possibly receive copies of the REVIEW late, topics for the month of February are outlined here in advance. This practice will be continued so that the continuity of the work may not be interrupted. So, hereafter, the topics for any given month will be found in the issue of the REVIEW of the month that is past.

Hints on the Topics for January

For the present we will follow a series of scriptural studies based on the general thought of the Church Year. This will have a two-fold effect. First, it will familiarize our boys and girls with the beauty and appropriateness of the Church Year, as compared with a lack of order and system in presenting the whole sound Christian truth to a congregation within a year's time. This idea the superintendent can dwell upon, at intervals, with profit and effect. Second, it will establish somewhat of an outline in the minds of our boys and girls of the life of Christ.

The topic for the week of January 3rd is in harmony with the idea of the New Year. It is a good time to make a new beginning. And the beginning should be in the purpose to serve God more faithfully and to live better lives. Joshua urges this upon sinning Israel. Hence he says, "Choose you this day whom ye will serve—but as for me and my house we will serve the Lord." The idea of a firm and wise choice for the Master should be the central truth emphasized.

The topic for the week of January 10th is in harmony with the Epiphany season. In the manifestation of the Christ-child to the Wise Men, we have the prophecy of His larger manifestation to the Gentile world. This idea of His coming for all the world, together with the gifts He received from the Wise Men, are the central truths of the lesson. What can we, therefore, give Him, as boys and girls, to show our appreciation of Him who came for us?

The topic for the week of the 17th is missionary in character. The superintendent can arrange a suitable program, with appropriate hymns, lessons, and a recitation or two if desired. The topic suggested is the early missionary work of the twelve disciples under the commission of Jesus to preach the advent of the Kingdom. Point out the plenteous harvest, the few laborers, and the fact that the lost sheep of Israel were to be reclaimed first.

The topic for the week of January 24th presents the boy, Jesus, in the temple at Jerusalem. The superintendent can make a great practical lesson out of this picture and can drive home some teling truths specifically applicable to boys and girls of the Junior period. The main truth here is the keen love for the things divine so early manifest in the boy Jesus.

The topic for the week of January 31st presents the baptism of Jesus, thus showing His purpose in fulfilling all things and making Himself like unto His brethren. The importance of baptism as a necessary sacrament for us should be pointed out, as well as its importance as attested by Jesus' experience here. The main truth here is the divine recognition of Jesus by the Father, at which time, by reason of the

Voice, the Dove, and the Christ, we behold the presence of the Holy Trinity.

Hints on the Topics for February

The topic for the week of the 7th presents the beautiful picture of John the Baptist pointing his followers to Jesus. Four thoughts can be dwelt upon and practically applied—what John called Jesus and its significance; what two disciples did; what one disciple did; what Philip did. The central truth is the following of Jesus by certain men who heard the call to the Kingdom.

The program for the week of the 14th is missionary in character. Again a suitable program should be planned in advance by the superintendent so as to make it interesting and instructive. The suggested topic is "Jesus teaches His twelve disciples." In this section of scripture we have these thoughts presented: There is the hate of the world and the way Christ's people should deal with it. Then the promise of help when we are persecuted. Then we should remember that, as servants, we are not above our Lord. And again, the privilege of publicly confessing Jesus Christ as our Saviour. The main thought here is the thought and care Jesus has for His own people while they are here in the world fighting sin.

The topic for the week of the 21st is appropriate for Lent. It shows how severely Jesus was tempted to do evil. Boys and girls are tempted to do wrong by Satan, even as Christ was. He overcame by using the Words of Scripture as a mighty weapon. So can we. He was tempted through the lust of the flesh, the lust of the eyes and the pride of life. So are we. The devil left Him "for a season" to return again with his temptations. So does he treat us; to secure, if possible, our overthrow. This is a fine topic to apply at the beginning of the Lenten season.

The topic for the week of the 28th shows Jesus driving the merchants out of the temple. The House of God is no place in which to buy and sell. It is no place in which to carry on secular pursuits, even for the work of the Church. The House dedicated to God is sacred and should be so considered by every true Lutheran boy and girl. The main lesson is the zeal for righteousness shown here by Jesus, even as a young man.

Topics for Weeks in January

January 3: "Beginning the New Year—How?—By a Strong Determination." Joshua 24:14-28.
January 10: "The Wise Men from the East." Matt. 2:1-12.
January 17: Missionary Program. Suggested Topic—"Jesus Sends Forth His Twelve Disciples to Preach." Matt. 9:36; 10:1-15.
January 24: "The Boy, Jesus, in the Temple." Luke 2:41-52.
January 31: "Jesus Is Baptized." Matt. 3:13-17.

Topics for Weeks in February

February 7: "John Shows Jesus to His Disciples." John 1:35-51.
February 14: Missionary Program. Suggested Topic—"Jesus Teaches His Twelve Disciples." Matt. 10:16-33.
February 21: "Jesus Is Tempted." Luke 4:1-13.
February 28: "Jesus Drives the Merchants From the House of God." John 2:13-22.

How to Organize a Girls' Luther League

By Miss Matilda Hoffman, Lebanon, Pa.

Now please let me say a word to those who are not as yet organized. Surely the New Year would be a good time to begin. If you are anxious to begin work among the girls, let me tell you how. First let it be understood that this organization is for girls ranging in age from ten years up to and including sixteen. Now secure a good, capable leader who will agree to act as the superintendent. Then your first meeting will be something like this: Have the leader gather the girls around her and have a heart to heart talk with them, drawing them out as it were, so that they will give their own ideas as to what they would like to do. And you will be agreeably and wonderfully surprised at the practical views and ideas you will receive from some of them. Then get all of the names, ages and addresses of the girls and arrange them and by the next week you will be ready to begin work.

Select from the girls one who shows some natural inclination to leadership, to take the part as the leader. Then change the leader every week, so as to get all accustomed to conducting these meetings. After you have been together for some weeks, elect your officers, such as a president, vice-president, secretary, treasurer, pianist or organist. You can also elect a corresponding secretary if you desire. These girls are to hold office for one year.

The president of the League, after a while, can be taught to make out the weekly programs assisted by the superintendent. A regular form of program should be carried out as follows: Hymn, psalm, prayer, hymn, scripture reading, reading of the minutes of the last meeting, topic, remarks, hymn, roll call, offering, Lord's prayer, benediction.

Once a month the League should hold a missionary meeting. This will interest and

inform them in Foreign, Home and Inner Missions of our great Church. The time for the program should not exceed an hour. This can be followed by an hour of sewing or some other useful activity, after which comes the period of recreation. Various games suitable for girls may be indulged in. And when the lovely spring and summer days are here, many fine walks can be enjoyed and made highly educational.

Since the space for this article is limited, I will be glad to give any information regarding the programs or the formation of sewing classes, etc.

430 Lehman Street.

How to Organize a Boys' Luther League

The first thing to do in the formation of a Boys' Luther League is to secure a superintendent. Such an officer should be appointed by the pastor and approved by the Church Council. This officer should be a male member of the congregation who possesses qualities of leadership and who is known for his reliability. But there is one other necessary quality. He should be a man who has a deep and consecrated interest in boys and who sees in them great possibilities, both for themselves and for service in the Church. After such a leader has been secured the next step for him and a few others who are sufficiently interested to be his assistants, should be to familiarize themselves with the purposes of Boys' League work and the program it involves. In the meantime, it will be to the advantage of the leaders to make the acquaintance of several of the fourteen or fifteen year old boys, especially those who seem to be natural leaders. They should be spoken to about the proposed League work and then notice the manner in which they receive it.

Usually they will respond eagerly and enthusiastically. When all is ready—and be absolutely sure you are ready, for the work is doomed to failure unless you know where you are aiming—then call a meeting of all the boys of ten years of age and over (ten to sixteen years inclusive) to meet you after the service. At this preliminary meeting tell them briefly of your purpose and then arrange a meeting of all the boys for a permanent organization on some designated weekday evening or on a Saturday morning. For this meeting, plan a brief program, similar to the one suggested in the November issue of the REVIEW, for use at the following date of your first meeting. At this first weekday meeting, tell the boys, in greater detail, the purposes of the League, namely, religious, educational, social, recreative; and then take the names, ages and addresses of all the boys willing to join. Then settle on a permanent day and hour of meeting. Read your program and place some of the older and more apt boys on the program for the next meeting. If there is no boy present who can play the piano or organ, sing your hymns without the instrument. It will develop good singing. You are now started. The thing to do now is to continue and develop, and for this you can find suggestions on the Junior pages of the REVIEW. Do not forget to take a weekly offering for League expenses and benevolence. The election of officers can be deferred for a month or two until you and the League learn the ability of the various members. The boys will now linger around and ask you more questions than you can answer. They will offer all sorts of suggestions as to what they can or should do. Make a mental note of this and you will soon find your work among the boys being done largely by them under your guidance. What to do after your meeting of three-quarters of an hour or an hour will be told in the next issue.

LUTHER LEAGUE TOPICS

(*Continued from page* 22.)

In their own eyes they were perfect and needed nothing more to gain heaven. This pretense brought down on them the severe condemnation of our Lord. Perhaps there is not as much self-righteousness as there used to be. And yet many of us feel within our hearts that we are better in the sight of God than our fellows. God would have us humble and not self-righteous. Luther said, "This we are to do, besides all the good that we can do, to humble ourselves before God and say 'Dear Lord, I am a poor sinner, be Thou gracious unto me and judge me not according to my works, but according to Thy grace and mercy which Thou hast promised and vouchsafed to us in Jesus Christ.'"

These are the three great faults of Pharisaical righteousness. Our righteousness, if it is to exceed, must avoid these faults and be of the heart, earnest, genuine and humble before God. This can only be when we are nothing in ourselves but all our hope and life is in Christ Jesus.

SUGGESTED QUESTIONS.

1. Does God require righteousness of us?
2. What are the marks of gospel righteousness?
3. Can we trust in our own righteousness?
4. To live righteously what must we do first?

Luther League Review

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Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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Editorial

Plans should be formulated for active League work. In doing this consider the need of the congregation, the opportunity of the League, the preparation necessary to accomplish the results; and last but not least, how to follow up the work.

There is a human side to Luther League work. The inspiring results of individual, man-to-man efforts, something not statistical, but human, where the League has gotten its grip on some young man or woman is a lot more inspiring than cut and dried answers that can include the words "Yes" or "No." Here is a case in point which we quote:

"We have also some interesting bits of Hotel Mission work, such as a whole theatrical troupe who told us 'no one had ever invited them to church before.' They accepted the invitation and all came. Again just as our man had given the cards to the hotel clerk one Saturday night, a man came in and the clerk handed him his invitation. Reading it he remarked, with an oath, that no one had ever taken the trouble to ask him to church before. Our man at once stepped up to him and said he hoped he would come that time. He did not, however, but the next time he was here (he was a drummer) he did come. Mr. ——, who had given him the card, kept track of him and found it was the beginning of a new life for that man. Then bits of 'follow-ups,' such as when you followed my god-son all the way to Calcutta, and *got him.*"

This human side of League work gives more life and power than statistics to our work. The human side of League work is the vital thing in it.

The field of endeavor holds opportunities for accomplishing the League's objects which are unparalleled in any other department of our congregational work. As the young people are reached and brought from careless indifference into active Christian service they are brought into fields where they will find higher joys in life. It is a wise pastor, therefore, who plans his work so as to win to the service of the congregation this youthful strength.

The Church's great opportunity today calls for the devoted discipleship of the laity. Christianity is the religion for all mankind. When we see the bedraggled disarray of the Christian forces, and realize that we cannot present a solid front to the powers of darkness we are sorely tempted to lose courage. It makes emphatic the demand, "Laymen must change." Christianity must be a religion not only for women and children and preachers; it must be a religion of virility and power. Laymen must cease being weak and indifferent; they are called to face their responsibility and realize their share in the Lord's Commission. Do not block their changing attitude.

The society social deserves consideration. It ought to be Christian and have a certain dignity of character, and this without stiffness or monotony. We say this because as another has tersely said: "A society man is a wretched travesty on the race. A

society woman is too silly for anything. It is the last down-grade in the deflection of respectable imbecility on earth. A ton of the average article tried out wouldn't yield an ounce of genuine manhood and womanhood. The last place in creation for the Church to go for hints for enjoyable and healthy recreation is the parlor of a completely given over to society family." The purpose of the League social ought to be clearly manifest. Young people who have taken the motto "Of the Church, By the Church, For the Church," should make their social life an honest, conscientious effort to exemplify the virtues of the Church and their Master. There is no need in this for the extreme of stiffness, nor silliness. Questionable amusements should be banished. Common sense Christianity should be put into the intelligent recreation of the League, and none need experience an outraged decency by inexcusable slovenliness when a high standard of Christian purpose characterizes the society's social hours.

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There is a question at this season of the year that has practical value, "How Is Your League Going?" Is the present condition of your League as near ideal as it might be? No doubt to some extent at least you have experienced the difficulties of maintaining efficiency, interest and continuity of attendance. Whose is the fault? Have you ever taken stock and asked yourself the question, "What would the League be like if every member was as good an active member as I am?" The meetings may be slow and uninteresting, but what have you done to better their condition? Are you never absent from a meeting? Are you always on time? Do you offer practical suggestions for the betterment of your League? Do you always bring a good report? Added interest in the League is always aroused and the attendance at its meetings is increased by the personal interest of the members. Make the meetings of your League a developing factor for prayer and service. The Master's orders are:

"Go work and pray!
Such were the orders yesterday,
And should I dare to disobey?
Then His commands were wholly changed—
He made me stand and contemplate
The workings of His hand.
Today His will is spoken in the words—
Lie still—and shall I not His wish fulfill
Lie still and pray—
This is my Lord's command today
And I will do His will His way."

The League meetings are almost valueless unless praying and working can go hand in hand. Ask yourself whether there is any way in which you can help to improve your League. If there is, then work and pray for it. Endeavor to make your League a mighty factor in winning and holding boys and men for the kingdom of God. Said the officer of one of our largest city churches: "We get them in, but to hold them, that is quite another thing." Make your League not only a net that catches but a basket that holds.

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It is a very difficult thing to teach one who is crammed with opinions of his own. In addressing people of this class, it may be well to remember that in making a speech without a time limit, should you wish a fruitful theme with no end of illustrations, there is no better topic than "Man's Ignorance." This is frequently demonstrated where individuals with zeal, but without knowledge, undertake to do League work. The experience of those who have been longest tried in the work counts for nothing. The knowledge and the skill acquired by years of effort in the managing and directing the affairs of the society count for nothing in the opinion of such upstarts. This is nothing new. It is as old as Old Testament times, for we read in Holy Writ that Rehoboam answered the suit of Israel according to the advice of those like himself and forsook the counsel of the old men, taking the advice of the young men that had grown up with him, and answered Israel's suit: "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." It is this "Which but supplies a feeling to decay" in League work wherever this spirit enters. It is always well to remember the fundamental basis that underlies all successful conditions of Church work. To this the League is no exception.

Why We Need the Luther League

BY LOUIS A. WILKE,
President Luther League of New York State.

THE Luther League movement was in answer to the distinct need felt in our Church for a society for its young people. The organization of the Luther League was in a measure protective on the part of the Church, because of the fact that the other societies like the Y. P. C. A., E. L. and B. Y. U. were at the time of its organization at the height of their efficiency and prosperity. The Lutheran Church felt that a young people's society was necessary.

In this paper we want to impress upon, not only the pastor of the church, but the members of the church, the fact that the Lutheran Church needs to care for its young people as well as to protect them by preventing them from joining societies which although they may bear a Christian name, do not follow the doctrine of our Church. The true function of the Luther League, as we understand it, is to solidify and retain the young people of the Lutheran faith in the Church of the Reformation.

The Luther League and its platform is sufficiently comprehensive to take in all young people societies of the churches which adhere to the Augsburg Confession. There seems to be no objection, as far as we can see, to this platform of the Luther League when taken in its broad purposes, namely: To solidify and keep together the young people of the Lutheran Church; but when we come down to the individual congregation and society, we find that some pastors have been, and still are, sympathetic toward the Luther League. On the other hand, there are pastors who have brought forth objections to the Luther League as it is now constituted.

The main objecions raised are that the Luther League has no true objective, no go or inspiration, and that it accomplishes no more than another already existing activity in the Church. The Luther League does not want to usurp the power and functions of any activity of the Church. Its whole aim is to aid the Church in every possible way. The lack of inspiration in the Luther League cannot be ascribed to the society as it is now constituted, or to its objects. There is always a great deal of enthusiasm at the beginning of any movement, and it is the duty of those who are engaged in the work of the Luther League to see that this enthusiasm for the League does not die out or perish entirely. On the other hand, there are also appreciations of the work of the Luther League. The Luther League, if conducted in the proper way in any congregation, is bound to be a positive benefit to the young people, to the congregation and to the pastor. To the young people, because it keeps them in touch with the history and usages and spirit of their own Church; to the congregation, because the young people are kept in their own Church; and to the pastor, because his young people can be called upon to take up any work he may have for them to do in the home church.

The Luther League, together with other organizations of a similar nature, has passed its zenith as far as enthusiasm is concerned. This, however, is a natural subsiding of the first enthusiasm; but the fact that the enthusiasm for the Luther League has in a measure declined does not mean to say that the Luther League is obsolete or superfluous.

We are concerned about how the Luther League is to be revived, and we here submit that which we think in our opinion is necessary for its revival.

First of all let us say that it is not always the pastor's attitude toward a society of young people which is at fault. The pastor is only too ready to organize a society in his church, where the need is expressed, and where this society does not lap over into some other society which is doing the same work; but the persons to revive the Luther League are those persons who are thoroughly in sympathy with its objects, enthusiastic for its progress, and self-sacrificing for its success. These persons are not always the pastors of the congregation, but we find them among those members of already existing organizations or societies of the Luther League. What is most necessary at this period in the history of the Luther League is *strenuous personal* work on the part of individuals who have the Luther League at heart, to win back those whose love has grown cold and whose enthusiasm has vanished, to a renewed interest and devotion to the work of the Luther League.

In sending this out we appeal to every Luther Leaguer: be up and doing. Remember that you count one in the work of the Luther League; but you can multiply yourself by speaking on every occasion for the

(*Continued on page* 30.)

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK.

—The Synod of New York and the Synod of New England are co-operating in a series of mass meetings for the young people in this city and the suburbs intended to interest young men in the work of the ministry and young women in the deaconess work. The first of these meetings is scheduled for January 12 at St. John's Church, 81 Christopher street, Dr. Oberlander, pastor. There are to be two sessions, seven to eight o'clock with three speakers, and at eight o'clock with three other speakers.

CHICAGO.

—Mr. C. T. A. Anderson, ex-Treasurer of the Luther League of America and a member of the National Executive Committee, has been honored with an election as a member of the board of directors of the Cook County Real Estate Board.

WASHINGTON.

—Mr. Carl M. Distler, president of the Baltimore District Luther League, read a very interesting paper, "Gleanings From the Recent Convention of the Luther League of America," at the fall meeting of the Eastern Conference of the Maryland Synod (G. S.) at Washington on November 16.

KANSAS CITY.

—The corner-stone of the new First Church was laid December 12 by the pastor, Rev. Andreas Bard, D. D. This is the third corner-stone laid in connection with the First Church, the other two having been laid in 1867 and 1892, respectively. The best interests of the congregation have demanded the changes in location, and the site of the new church is a very desirable one. The corner-stone is the gift of the Amicians, a young ladies' society of the church.

BUFFALO.

—The Church of the Reformation laid the corner-stone of its new church building December 13. The new building, located on Doat street, corner of Pine Ridge, is to cost about $12,000 when complete. There are 110 members, and 125 in the Sunday school.

ATLANTIC CITY.

—St. Andrew Church is to receive a legacy of $1,000 from the estate of Mrs. Fortescue.

ALBANY.

—Rev. Oscar Krauch, who was chairman of the local committee in charge of the Albany Convention of the Luther League of America in 1912, has resigned as pastor of St. John's Church, Albany, and has accepted a call to Buffalo to succeed Rev. J. A. W. Kirsh, D. D., as pastor of St. John's Church.

MINNEAPOLIS.

—The United Norwegian Church has decided to erect a general hospital building in this city to cost $200,000.

GENERAL.

—Hon. A. O. Eberhart, Governor of Minnesota, has accepted an invitation from the authorities at Thiel College and will deliver the annual address on Founder's Day, February 2.

—St. John's Church, Copley, Pa., Rev. J. J. Schindel, pastor, has begun some practical inner mission work by establishing a night school for foreigners in the basement of the church. Members of the congregation have volunteered as teachers and the pastor also teaches.

—According to the recently published statistics of the Lutheran Almanac, the Lutheran Church now numbers 9,377 ministers, 16,037 congregations and 2,442,844 confirmed members in the United States. The gain over the figures of 1913 are: 223 ministers, 322 congregations and 121,334 confirmed members.

—Rev. Horace F. Martin was installed as pastor of Trinity Church, Abilene, Kan., on November 15. Rev. Martin was formerly president of the Luther League of Iowa.

—Roanoke College at Salem, Va., will receive two bequests of $500 each from the late Misses Katherine and Margaret J. Chorley.

—Judge J. Hay Brown, LL. D., son of the late Rev. J. A. Brown, D. D., LL. D., a former president of Newberry College and of the Gettysburg Theological Seminary, has been appointed Chief Justice of the Supreme Court of Pennsylvania.

—Rev. A. L. Yount, D. D., died at Greens-

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burg, Pa., December 14, 1914. Dr. Yount's death came after an illness of about six weeks following a surgical operation. At the time of his death Dr. Yount was pastor of the First Lutheran Church, Greensburg, by whose members, as well as by a large circle of friends in the community and in the Lutheran Church at large he was greatly loved. Dr. Yount was an able preacher, a fluent and forceful writer, a sympathetic and devoted pastor, and a leader of clear judgment in Church affairs.

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WHY WE NEED THE LUTHER LEAGUE

(*Continued from page 28.*)

Luther League; urging those of your acquaintance, who are members and who are indifferent, to take a new interest in the work of the League; and thus not only holding those that we have, but also be enkindling the enthusiasm among the indifferent, attracting new ones to the standard and flag of the Luther League.

I would impress on every Luther Leaguer in our State to become a missionary for the Luther League, seek to get new members for the local League, seek to increase not only in numbers, but increase in the knowledge of what the Luther League stands for, so you will be able to carry the message of the Luther League to those that are outside its membership. If every member in New York State would make up his mind to secure at least one new member for the Luther League by the first of April, the State League of New York, instead of having 6,000 membership would at the end of the year multiply itself by two. This is a worthy end for which to strive. No good thing comes of itself; but everything that is worth anything in this world must be fought, striven and worked for. Work for the Luther League, because in working for it you are working for the Kingdom of the Master.

It is of the Church, for the Church and by the Church. The Church is that organization of which the Saviour thought so much, that He paid the price of His own blood for it.

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INDEXES.

Indexes to Vols. XXIV and XXV, 1911-1912, and for Vols. XXVI and XXVII, 1913-1914, have been prepared through the kindness of Mrs. George H. Schnur and will be sent on application to any one who may desire them for files or bound volumes. We appreciate this valuable assistance of Mrs. Schnur and desire to give public expression of our thanks.

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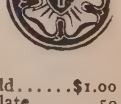

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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NEW YORK

BROOKLYN DISTRICT

—The fall convention of the Brooklyn District Luther League was held on the afternoon and evening of Saturday, November 28, 1914, at St. Stephen's Church, Rev. Luther D. Gable, pastor. At the afternoon session, Miss Marie Hachtman, of Christ Church, Brooklyn, read a paper on "The Devotional Meeting: Why Not?" pointing out the fact that a League without devotional meetings is not a League in the true sense of the word since it is leaving out one of the essential features of the League's work. Rev. C. Krumbholz, director of the Lutheran Hospice for Young Men in New York, spoke briefly on Inner Missions. He commented on the fact that Brooklyn had no missionary to carry on the work and pointed out the District League's opportunity for service. He also spoke of the need of a hospice for young women. Mr. Bergstresser, Miss Hachtman and Miss Peper were appointed as a committee of three to investigate ways and means of starting an Inner Mission Society in Brooklyn. The amendment to the constitution reducing the number of meetings from five to two annually, submitted at the last meeting, was voted on at this meeting and defeated. Rev. Trabert re-introduced it. Following the afternoon session, supper was served by the local League.

At the evening session, Mr. I. Searles Runyon, of New York, made an address on "The Good Samaritan," emphasizing the fact that the Samaritan's motive is not described by the terms "pity" and "sympathy," but by the stronger and more comprehensive term "compassion"—the term used to designate the moving force back of some of Christ's own greatest works of mercy.

A beautiful Luther League banner was donated to the District League by the local League of the Church of the Messiah, to be awarded to the local League having the largest percentage of its members present at the Brooklyn District conventions. The League which donated it had the honor of taking it home with them and it will be in their possession until the next convention in January, when the election of officers will take place.

BUFFALO DISTRICT.

—The Luther League of Grace Church, North Tonawanda, has made steady progress during the past year, thirteen new members being added to the roll. At the meeting December 8, forty-four members were present. During the fall two teams were organized to get new members. This year has been the most prosperous in its history. The League will hold a rally on January 10, when Rev. Samuel G. Trexler, of the Church of the Redeemer of Buffalo, will give an address.

RHINEBECK DISTRICT.

—The Luther League of St. John's Church, Hudson, Rev. H. D. Shimer, pastor, held a special rally service on Sunday evening, December 6. Rev. Mr. Shimer delivered a special sermon to the Leaguers on the theme: "The Pleasure of Luther League Work." A special musical program was rendered by the choir. This society is to be the hosts of the 1915 convention of the Luther League of New York State.

PENNSYLVANIA

PHILADELPHIA DISTRICT.

—The Luther League of Bethlehem Lutheran Church, Philadelphia, Rev. A. C. Schenck, pastor, has recently elected new officers: Mr. H. C. Fromuth, Jr., president; Mr. Raymond Thomas, vice-president; Anna Brooke, secretary; Ethel Nürnberg, corresponding secretary; H. L. Ko Eune, treasurer. Following the inspiration gathered by the delegates at the national and state conventions, the League has formed a committee for Junior League work. Success has accompanied the effort, and two Junior Leagues, totalling a membership of forty, are now in active working order. A desire on the part of several members for more meetings has prompted the League to meet for devotion every Sunday evening at 7 o'clock business on second Tuesday, social meeting on the fourth Monday of each month. All these meetings have had good attendances. The Luther League Topics are discussed and Lutheran laymen and pastors are invited to come and address the League. Rev. Arthur T. Michler has shown an interest in the progress of this work and addressed the League December 21 on "The Strength of the Luther League." Active committees on Inner Missions, Foreign Missions, visitation, membership, athletics and entertainment are at work in their several spheres.

ALLENTOWN DISTRICT.

—The regular monthly business meeting of Grace Luther League, Allentown, was held on Thursday evening, December 17, at the home of Mr. Warren Ohl. The meeting was very well attended. The League decided to present to the church a set of altar cloths. After the business was transacted the social hour followed.

UPPER LEHIGH VALLEY DISTRICT.

—The Luther League of Trinity Church, West Hazleton, Rev. W. H. Kline, pastor, reorganized a year ago with 74 members observed its first anniversary December 13. During the past year the League contributed $140 toward general benevolence.

PITTSBURGH DISTRICT.

—The forty-fifth convention was held on November 17 in Memorial Church, Rev. Edmund Belfour, D. D., pastor. The first session was opened with devotional services conducted by Rev. F. W. Richter, of Baden. Reports were given by the various officers and committees. The president, Mr. C. W. H. Hess, presented an excellent report, at the close of which he relinquished the reins of government of the district, having been recently elected president of the State League. Rev. Miller, of New Castle, addressed the convention on the subject of "Consecration." Interesting reports were given by the delegates to the state and national conventions.

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A feature at both the afternoon and evening sessions were the simultaneous conferences, the subject in the afternoon being, "Luther League Work Outside the Church," under the following heads: (a) "Missionary, Home and Foreign," by Rev. F. W. Richter; (b) "Neighborhood Work," by Rev. Ambrose Hering; (c) "District, State and National," by H. F. Obenauf.

In the evening the general subject of "Luther League Work Inside the Church," was divided as follows: (a) "Committee Work," by Rev. C. M. Teufel; (b) "Junior Work," by C. W. Fuhr, and (c) "Officers," by C. W. Herman Hess.

The address of the evening was delivered by Rev. George T. Schnur, of Zelienople, on the subject, "The Luther League and the Church."

This convention was unusually full of good things, and all sessions were well attended. Two new societies were received into membership in the district.

Officers for the coming year were elected as follows: President, Mr. K. J. F. Wilharm, of Pittsburgh; vice-president, Mr. W. H. Hartman, of New Brighton; secretary, Miss Carrie Beyer, of Pittsburgh; treasurer, Mr. W. J. P. Meng, of North Side, Pittsburgh; statistician, Ella R. Kuhn, of Duquesne.

The next convention will be held in St. John's Church, East Liverpool, Ohio, May, 1915.

MARYLAND.

BALTIMORE DISTRICT.

—The Luther League of Calvary Church, Rev. Foster W. Gift, pastor, held its annual meeting December 8 in the lecture room of the church. The following officers were elected: President, William F. Smith, Jr.; vice-president, Miss Anna Yingling; secretary, Miss Mary Schaeffer; treasurer, Clifton Yingling; pianist, Miss Helen Houck; assistant pianist, Mrs. William F. Smith, Jr.

DISTRICT OF COLUMBIA.

—The Luther League of St. Mark's Church, Rev. W. A. Wade, pastor, celebrated its eighteenth anniversary Wednesday, December 2, at which Mrs. J. P. Krechting was the chief speaker.

OHIO.

SCIOTO VALLEY DISTRICT

—The fourth annual convention of the Scioto Valley District Luther League was held on November 27 in St. John's Lutheran Church, Delaware, Rev. E. C. Dolbeer, pastor.

The opening service was conducted by Rev. Dolbeer, after which Rev. F. M. Porch, D. D., of Columbus, delivered an inspiring convention sermon. The address of welcome was given by Miss Anna Pehrson, president of St. John's League, Delaware, and was responded to by Mr. John H. Swoyer, of Asheville, president of the District League.

The afternoon devotional service was in charge of Rev. E. F. Ritter, of Lancaster. The topic, "How Increase Interest in the Devotional Service," was ably discussed by several pastors and laymen. A very helpful paper prepared by Miss Mayme Dittmar, of Lancaster, and read by Miss Florence Meyers, on "Our Duty to the Newly Confirmed," together with the discussion which followed gave the Leaguers some idea of their responsibility and opportunity for work along this line. Following this was a paper on "What Social Work Can the League Do?" presented by Mr. Lincoln Russel, of Columbus, which brought out several different phases of practical work.

At the evening session, Rev. Joseph Sittler, of Delaware, addressed the convention, his subject being "What Every One Should Know About the Lutheran Church." This address was excellent and gave every one much interesting and helpful information.

As a substitute Rev. Ritter, of Lancaster, gave an excellent talk on the Quadri-Centennial Celebration in 1917, giving the Leaguers ideals to work for in the next two years.

All the addresses and papers were exceptionally good and great interest was manifested by the delegates and visitors in the discussions.

Good music also added to the services.

Bountiful meals were served by the ladies of the church to all delegates and visitors.

The following officers were elected for the year: President, Mr. L. M. Shupe, Amanda; vice-president, Mr. John H. Swoyer, Ashville; treasurer, Miss Louise Cherry, Columbus; recording secretary, Miss Elsie Barthman, Columbus; corresponding secretary, Miss Anna Pehrson, Delaware.

The retiring president, Mr. John H. Swoyer, and corresponding secretary, Mrs. C. E. Helmbrecht, had served efficiently since the organization of the District League in 1911.

The convention closed with the singing of the Luther League Rally Hymn.

MIAMI VALLEY—(JOINT SYNOD OF OHIO)

—On November 15, 1914, the second annual mass meeting of the Lutheran Young People's Societies of the Miami Valley, Joint Synod of Ohio, was held in St. Paul's Church on Wayne avenue, Dayton. There were present 500 delegates. The address of welcome was delivered by Rev. M. C. Hecht; response by Rev. S. Stein. A paper, subject, "The Jubilee Work," was read by Mr. Phil. Reinartz. At the evening session an address, "Luther at Home," was made by Rev. H. J. Schuh, Anna, Ohio.

In his address of welcome, Rev. M. C. Hecht briefly summarized the beginning of the association and the purpose which it is striving to attain. He stated that the association is the outgrowth of: (a) a need of appreciation of the Lutheran Church; (b) a general need of activity on the part of the young people in the Lutheran Church; (c) a need of Lutheran spirit. The cause of such a general need of Lutheranism is the result of unfamiliarity with Lutheran doctrines. The purpose of the association is to unite the young people in mass with a common object, to become better acquainted and to give them a better and a greater perspective. Although the association is yet in its infancy the prospects of its purpose being attained are good. In order to secure this end more readily, the association has resolved to have a periodical, "The Miami Valley Lutheran," which will be edited and supported by the combined efforts of the young people's societies. It is greatly to be desired that this mass meeting will be put more and more into the hands of the young people themselves. It should be governed by the young people themselves. It should eventually become a convention where the preachers will be listeners rather than the sole informers. (Reported by a delegate.)

ILLINOIS

CHICAGO DISTRICT.

—The West Side Rally of the Luther League of Chicago was held at St. James' Lutheran Church, corner Drake and Wrightwood avenues,

Monday evening, November 23. The meeting was opened with devotional service conducted by Rev. Lentz, pastor of the Church. Mr. Henry L. Hanson, president of the Chicago District, made a few welcoming remarks. J. Alexander Nelson, former president of the Chicago District League, and ex-president of the Luther League of Illinois, made a brief address on the National Convention at Baltimore wherein he emphasized the fraternal feeling which was one of the predominating features of the convention and which he stated was so absolutely essential for the success of an organization of this character. Rev. Luther M. Kuhns, general secretary of the Luther League of America, spoke on the "Local League" in such an inspiring manner as to create the keenest enthusiasm in the heart of every member. Rev. Kuhns started with the president of the local League and followed right down the list to the individual member and mentioned the duties and cooperation necessary from every one in order to have a successful League. Those present realized the importance of the suggestions the secretary made. C. T. A. Anderson, former president of the Chicago District Leagues, and also ex-president of the Luther League of Illinois, delivered a brief address on the work of the Luther League. About 250 Luther Leaguers attended this rally and the meeting was a most successful affair.

The North Side Rally was held at St. Paul's Church, Evanston, Monday, November 30, and also proved to be a most interesting meeting.

INDIANA

—The Luther League of St. Mark's Church, Indianapolis, recently gave a most successful play at the city Y. M. C. A. auditorium, realizing a handsome sum for the new church fund.

KANSAS.

—The Luther League of Abilene celebrated the 397th anniversary of the Reformation, November 1, by holding a public meeting. The most important steps of Luther's life were discussed in talks or papers. The Leaguers believe the best way to bring about results in the 1917 celebration is to "Let America and the world know Luther and his work."

—The Abilene Luther League "hiked" to the Engle Woods, Friday evening, November 20. Everybody enjoyed the outing very much.

—The Luther League of Bendena gave a unique Hallowe'en Social, Friday evening, October 30, for its members and friends, in the basement of the church. The usual Hallowe'en decorations prevailed. After the games, music and ghost stories, which were the pastime of the evening, refreshments were served. These social times are features of the success of this League, which is also very active in its devotional work.

—The Luther League of Wichita celebrated the anniversary of the Reformation, November 1, by holding its meeting at the regular Church hour. The life of Luther was discussed in papers and talks by various members of the League and the pastor of the Church.

—The Luther League of Ottawa held its annual election the first Tuesday in November. The following officers were elected: President, C. S. Pugh; vice-president, Kathryn Ehrgott; treasurer, Lillian Snyder; secretary, Nell Pugh; chorister, Mame Broderson; librarians, Earl Burk and Frank Cook.

—The Luther League held a very interesting Reformation Service, November 1, in connection with the evening Church service. Several talks were given on Luther and his time.

—One of the members of the Mary and Martha Society of the First English Lutheran Church of Kansas City, Mo., Miss Harriett Kjerulff, is at the Tabitha Home, Lincoln, Neb., assisting in the care of the children. The members of the society were busy in December making articles for a Christmas box for the Home.

—One of the strongest Luther Leagues in the West is that at Glasco, Rev. J. C. Fitting, pastor. This society is now actively at work preparing for a part in special Lutheran mission service to be held in the near future.

CANADA.

—Plans are being made for the organization of a Luther League among the young people of the new English Lutheran Church, Halifax, N. S., of which Rev. M. J. Bieber is temporary pastor.

EASTERN DISTRICT.

—The Luther League of the Eastern District of Canada met at Williamsburg, Ontario, November 5. At the first session reports were given by the delegates of the local Leagues and the Baltimore convention. In the afternoon papers and addresses were presented as follows: "What We Owe to the Reformation," by Mr. Henry Shennett, Morrisburg; "One Hundred and Thirty Years of Lutheranism in Canada," by the Rev. J. Maurer, Williamsburg, and "The Luther League and Loyalty," by Mr. O. Moring, Montreal. The rally address was delivered in the evening by the Rev. J. Keehley, Montreal, who spoke on "Our Father's Business." Officers for the coming year were elected as follows: President, the Rev. J. J. Clemens, Ottawa; vice-president, the Rev. C. H. Little, D.D.; recording secretary, Mrs. O. P. Becker, Williamsburg; corresponding secretary, Mr. O. Moring, Montreal; treasurer, Mr. Henry Shennett, Morrisburg; archivist, the Rev. L. M. McCreery, Dunbar.

THE MYSTIC SEVEN.

On the seventh day God ended His work.

On the seventh month Noah's ark touched the ground.

In seven days a dove was sent.

Abraham pleaded seven times for Sodom.

Jacob mourned seven days for Joseph.

Jacob pursued a seven days' journey by Laban.

On the seventh day of the seventh month the children of Israel fasted seven days, and remained seven days in their tents.

Every seventh day the law was read to the people.

Solomon was seven years in building the temple.

In the tabernacle there were seven lamps.

Naaman washed seven times in the River Jordan.

Our Saviour spoke seven times from the cross, on which He hung seven hours, and after His resurrection He appeared seven times.

In the Apocalypse we read of seven churches, seven candlesticks, seven stars, seven trumpets, seven plagues, seven thunders, seven virgins, seven angels and a seven-headed monster.—Newark News.